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By DAVID JONES, Surgeon
and Author of "The Londoner."

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L O N D O N

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A
SERMON
PREACHED
AT
Christ Church
LONDON.

At St. Martin's Lane, 1700.

By DAVID YOUNG, Surgeon
of Christ-Church in Oxford.

Printed for the Author in the University.

A SERMON
Preached at St. Martin's Lane, 1700.

*Charge them that are rich in this world,
that they be not highminded.*

To Charge is to command with Authority, to do as a Judge does when he gives the Charge at an Assizes. To be Rich is to abound in Goods: And to be Rich in this World, is not to be truly Rich, and to abound in Goods that are truly such; but it is to abound in this Worlds Goods; to abound in such Goods, as do as this World does, pass away, and scarce endure but for a moment: such as are good for nothing but this World; such as are got and lost, or at least left in this World, without being able to follow us into the other. So that to be Rich in this world, is not to be truly Rich, but it is in reality to be extream Poor; and therefore what could possibly have come in so seasonable, as to charge such Men of all others, not to be highminded? For what is so insufferable a sight as to see a proud Beggar? And yet such is the Case of all those that are highminded, because of their

worldly Riches. They are nothing else but so many proud Arrogant Beggars, as is plain from the rich Man in the Gospel; whose Poverty was so great, as to make him beg a drop of Water from the poorest of all Beggars, the beggar *Lazarus*. From whence you see what it is to Charge, and what it is to be *Rich in this World*, and what a ridiculous sight it is to see a Proud rich Man.

And so much for the Sence of each of these words apart, *Charge them that are rich in this world, that they be not high-minded*. From whence I raise these following Observations; whereof the *First is this*, That every Minister ought to speak to his Hearers, as a Judge does when he gives the Charge at an Assizes; he ought to speak with Power and Authority; he ought to magnifie his Office; he ought to use great boldnes of Speech; yea, he ought to speak the Word of God with All boldnes: And if he cannot do so already, he ought to pray to God, that he would grant him ability to do so for the time to come, *Act. iv. 29.* And not only so, but you also are bound to pray for him, that by your Prayer, and the supply of the Spirit of Jesus Christ, *utterance may be given unto him, that he may speak boldly as he ought to speak*, *Eph. vi. 19,20.*

and

and that he may, in nothing be ashamed, but
 that with all boldnes Christ may be magnified in
 his body, whether it be by life or by death, Phil. i.
 19; 20. For, 'tis below the Character of God's
 Embassador to use any servile Insinuations, and
 base Flatteries in the delivery of his Embassage.
 God's Voice ought to be utter'd as the Law and
 the Gospel were, by the Sons of Thunder. To
 bespeak and to beg an Auditory, may well e-
 nough become a Prisoner at the Bar ; but it's far
 beneath the Majesty that a Judge represents.
 And therefore the Evangelist acquaints us, that
 the reason why the People were astonished at
 Christ's Doctrine was, *Because he taught them as*
one having authority, and not as the Scribes, Matth.
 viij. 28, 29: And the Rulers of the Jews, when
 they saw the boldness of Peter and John, and
 perceived that they were unlearned and ignorant
 Men, they marvelled, and they took know-
 ledge of them that they had been with Jesus,
 Acts iv. 19: Where you see, that the boldness
 and authority wherewith the Apostles spake,
 was judged a sufficient Argument that they be-
 long'd to Christ, who had himself used that same
 liberty before. And therefore, if any Man
 would be took for a Minister of Christ, let him
 also take the same method that his Predecessors
 took : Let him never reason of Righteousness,
 Temperance,

Temperance, and Judgment to come, but so as to make the proudest *Felix* Tremble. And let this serve for a Reproof to all such Ministers, as don't Charge their Hearers with what they ought to do, but come there to make Speeches, and to preach themselves, and to turn the Church into a Theatre, and the Pulpit into a *Rostrum*. And let it also serve for a Reproof to all such Prelates as can use their Authority severely enough against all the Inferior Clergy ; but when they themselves come to Preach either before some Great Man, or at Court, can be well enough content to let go their Authority, and only to tell them of this or that thing in general, without ever telling them, *Thou art the Man.* And this brings to my

Second Observation, which is this, That every Minister is not only to Charge his Hearers as a Judge does at an Assizes with Authority; but he is also to Charge them with those Sins that they are most Notorious for ; as a Judge takes no Cognizance of any thing, but that which the Criminal is Charged with. And the Ground of this Observation is this : The chief Sins of rich Men are Pride, and a vain Trust or Confidence that they place in their Riches ; and the Apostle commanding *Timothy* to Charge rich Men with these Sins and no other, he does thereby charge us also,

also, to Preach most on those Sins that our Hearers are most guilty of. For, though there be no Sin of it self truly small; for the least unrepented Sin is of it self Damnable; yet, because a Man's bosom Sin is most dangerous, and does him most harm, therefore it is every Minister's indispensable Duty to Preach most against those Sins that his Hearers are most guilty of. For else, he prefers a lesser good, which is the reforming of the lesser faults, before a greater good, which is the reforming, of the greater faults of his Hearers. He tells them of such Faults as few or none of them are guilty of, and he does not tell them of such as most, if not all of them, are Notorious for. He does after the same manner, as if a Physician should apply himself to the Cure of his Patients sore Finger, without ever taking notice of his Mortal Wounds; which, how ill you'd take it in your bodily concerns, all Men know: And why you should not take it as ill in your Spiritual Affairs, is, to every considering Man, an instance of the greatest madness. And therefore, as every Minister would avoid that heavy Censure of Preaching smooth things, and of pleasing rather than disturbing Men in their Sins; that is, as he would avoid the Censure of undoing Men, instead of doing them any good: So let him be sure to Preach most against those

Sins.

Sins that his Hearers are most guilty of, the Reformation of which will do them most good, and will procure him the Character of a Good and Faithful Servant, and intitle him to his Master's Joy. And therefore, when St. John Baptist spoke to Herod, of all his other Sins, he pitch'd upon that which he lov'd most, his Incestuous Marriage: And when his Fore-runner Elijah spoke to Ahab, of all his other Sins, he pitch'd upon that which he lov'd most, Naboth's Vineyard; and of all David's Transgressions, Nathan tells him of none but of his Murder and Adultery. And therefore, if there be in Damascus, or Moab, or Ammon, or Tyrus, or Judah, or Israel, three or four Transgressions more notorious than the rest, they are all to be told of those more than of all the rest, as you have it at large in the Prophet Amos. For, when Sins do once begin to grow to an Head, and to become in Fashion, they are to be roughly and severely dealt withal. An ordinary concern in such a Case is no better than Silence; and Silence in such a Case is no better than downright Flattery. And to hold our Peace in such a Case, is all one as to cry aloud, Peace, Peace. To let Herod go unprov'd for his blasphemous Oration, is to Flatter him; and to Flatter him is to say, This is the Voice of God, and not of Man; and that makes

makes work for nothing less than a Destroying Angel. And here now, if any one should say, Alas poor Man ! These Times will never bear it. To such a one I answer, These Times will, and must, and shall bear it ; but these Men, these Men will never do it. There is such a Man's Friendship to be lost, and such a Man's Hatred to be incurred, and such a great Place to be deprived of ; and these Prudential, in plain English, that is, these selfish, vile Motives do hinder Men from the Right and conscientious Discharge of their Duties. And therefore the Apostle, being well aware of all this, and knowing that men would be very loath to displease their Superiors, by telling them impartially of their Faults, the Apostle, I say, being sensible that men would be unwilling to meddle or to make with the rich Ones of the World, and especially after so severe a manner, he does therefore in the Verses before my Text command Timothy, and Us in Him, in these words, I give thee charge in the sight of God, who quickeneth all things ; and before Christ Jesus, who before Pontius Pilate witnessed a good confession, That thou charge them that are rich in this world, that they be not high-minded. And then, because he knew men are apt to fear Princes and Lords, he there tells them of the blessed and only Potentate, the

King of Kings, and Lord of Lords. And because he knew Men are apt to be dazzled with the glittering Pageantry of their outward Pomp, he there tells them of Him who dwells in the Light; that no man can approach unto. And because he knew Men are apt to fear Power and Authority, though they last for ne'er so short a time, he there tells them of Him, whose Honour and Power is everlasting; and then follow the words of my Text, as if he should have said, I know thou art afraid to tell great Men of their Faults; and therefore I charge thee in God's Name, that thou rather do so, and that thou fear no Man's Person y^e I charge thee to fear God rather than Man, and to intur the Anger and the Hatred of all the World, rather than displease Almighty God. And here now, can any Minister hear this dreadful Charge, that runs in such rigorous and peremptory Terms, and yet be afraid to charge the Rich Men of the World, and to press it Home upon their Consciences, for fear of their displeasure? And can any Man find fault with such a conscientious Minister, as does, without all fear or favour, courageously discharge this his indispensable Duty? Can any Man do him any harm, that does him most good? Can any Man become his Enemy for telling him the truth, and endeavouring to deliver him from Hell?

Hell and Damnation? O pity us! pity us a little for Christ's sake! Yea, for your own sake pity us! For, if we do not tell you of your Faults, and represent them to you in the liveliest Colours, we commit the greatest of all Faults against God, and you, and our selves. We Dishonour God, and highly provoke his Vengeance, by fearing your displeasure more than His: We undo you, by letting you go on in your Sins, without telling you of them; and we undo our selves too, by not doing our Duty.

From all which you see, that every Minister is bound in Conscience, to Preach against those Sins that his Hearers are most guilty of; and if he knows of none of their particular Faults, he is then to tell them of those Faults that their particular Calling does most expose them to. He's to Preach before Magistrates against Injustice and Partiality; before Lawyers against Collusion and unnecessary Law Suits; before Merchants, against Lying and Deceit; before Courtiers, against Ambition and Dissimulation; before Great Ones, against Pride and Oppression; before Gentlemen, against Riot and Prodigality; before Officers, against Bribery and Extortion; before Country-men, against Envy and Discontent; and before Servants, against

Tale bearing and Purloyning, which bre the
 usual Faults that all those States of Life are
 most liable to; and therefore, bate to be most
 of all minded of. And here how if any one
 should ask me, And haye the Clergy now Faults,
 that they ought to be told of as well as others?
 To which I answer, That I could heartily wish
 they had none. But alas! Charity it self, that
 covers a multitude of Sins, does not, & cannot
 hide theirs from the Eyes of the World; Char-
 ity it self cannot chuse but raise my Indigna-
 tion against them above all others. For, what
 an insufferable Scandal is it, that there is scarce
 one Minister of a Parish that goes to his own
 Church, either upon the Week Days, or Holy
 Days, or even upon Sundays, unless it be just
 before Sermon, as if it were not worth their while
 to be ever at Prayers. but to go to Church is to be at Prayers
 Again, what does their frequent removal from
 a poore to a rich Benefice argue? Does it not argue
 either Covetousness, or Ambition, or Lightness,
 or all, or any thing else, but a sincere and hearty
 desire to do God for God's sake? And therefore
 several Councils and Fathers have decreed
 it unlawful for a Bishop to change his Bishop-
 sick; and that's one of the Reasons, that our
 Writers alledge against the Papists, why St. Pe-
 ter was never Bishop of Rome; because they
 themselves

themselves acknowledge him to have been first Bishop of Antioch.

Again, What do their Pluralities mean? Don't they argue that they take more upon them than they are able to perform with a safe Conscience? And that they care not what comes of their Flocks, so that they may have but their Rents? And are not these Excellent Overseers, who scarce ever see their Parishes above once a Year, and perhaps not so often neither? Certainly, these men are none of St. Paul's Successors, who made it his Business to seek the Souls and not the Riches of men, to seek them not theirs. Certainly, these men never think of an after reckoning, for if they did, they would shew their Love to Christ by feeding his Lambs and his Sheep; and they would never think it below them to instruct those men in their own Persons, for whom Christ did in his own Person yonchaste to die. And yet the worse on't is still behind, those men have commonly most Pluralities that are least able to supply the least Cure.

Again, What means their non-Residence, and their Abode at Court and in Great Mens Houses? Does it not argue they are more careful for the things of this World, than for those of the next? Does it not argue them to be none of the Apostles Successors, who thought it unreasonable

able to leave the Word of God and serve Tables? Does it not argue them to be quite of another mind than *David* was, who thought that one Day in God's Courts was better than a Thousand elsewhere? Yea, who had rather be a door-keeper in one of those Churches, which they exchange for great Mens Houses, than to dwell even in the Tents of Ungodliness. Certainly, these Clergy-men who are so much taken up with State Affairs, and Secular Employments, are none of Christ's Disciples, who would not so much as be judge between two Brethren in the Division of their Inheritance, *Luke xii. 14*. Certainly, these Clergy-men who would be taken for Great Ones, and for Pillars of the Church, don't think how far they degrade the Royal Priesthood, when they thus aspire, and ascend downwards to Temporal Judicatures; when they prefer Earth before Heaven, prefer Men before God, and the Things of this World before those of the other. And therefore St. Paul being very sensible how much it would be beneath the Royalty of the Priesthood, to judge in Temporal Affairs, he does thus express himself at large in the *1 Cor. vi.* Dare any of you, having a matter against another, go to Law before the Unjust, and not before the Saints? Do ye not know, that the Saints shall judge the World? and if

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the World shall be judged by you, and you worthy
 to judge the smallest matters. Know ye not that
 we shall judge Angels? how much more things that
 pertain to this life? If then ye have judgments of
 things pertaining to this life, then let them to judge who
 are least esteemed in the Church. Where you see,
 that the meanest Christians are good enough to
 discharge those worldly Employments, which
 some great Prelates forsake their Estates for the sake of
 And I do assure you, yea God himself assureth you, by
 my mouth, That, till the Axe be that deeply
 laid to the Roots of the Tree, till these things be
 thoroughly reformed 10 years, till God's own House
 be reformed first; no Reformation can be expected
 elsewhere; but the Sacrifice and the Worship of
 God will be base, and vile, and despicable in the
 Peoples Eyes. No Man can sercice believe one
 word of that Religion, which the Ministers do not
 ought to observe it most, do in many, and indeed
 most things least observe. And thus I have given
 you my Second Observation, which is, That all
 Ministers are bound in Conscience and Preachments
 against those Sins that their Hearts are most guilty
 of. And I have also without any fear of great
 Names, recommended it to their Practices by
 my own hand. And so I come to my third to set
 forth ¹⁰ Third Observation, which is this, That other
 Riches of this World are apt to make men flighty
 minded. For,

First

Ends of all his plain, That the Apostle Commands Timothy to charge them that are rich in this World, that they be not high-minded; which charge had been to no purpose, if worldly Riches had not actually produced that effect. Again, 13. This Agar's Prayer to God, Exalte not Riches, lest love fail, and deny thee, and say, who is the Lord? Proverb. 9. 18. Where you see, these Riches had not only aped to make men proud; but that they are also apt to make them so Proud as Pharaoh was; so proud, as to own neither Man nor God above them. Nor does this only happen in one or two particular Instances; but it's become so universal as to be made a matter of Prayer, to be delivered from this Evil of Riches. And therefore Holy David makes this to be the Prayer and Complaint of the whole Church together; Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt. Our Soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud. Plead exaudi nos. Where you see, that the whole Church of God does alwayes that Pride, and傲慢, and Contempt; and exceeding great Contempt are the usual effects of those that are at ease. And who are those that are at ease? think you? Are they not the Rich and great ones of the World? Are they

they not such as are inclosed in their own Fat, and have eyes swell'd with fatness? Such as have their Portion in this Life? Such as have their Bellies filled with hid Treasures? And such as say to their Souls, *Soul take thy ease, thou hast Goods laid up for many years, eat, drink and be merry?* Yea verily, these Rich men are those that are at Ease; and those that are at Ease are those that the *Psalmist says* are exceeding Proud, Scornful, and Contemptuous. And therefore also, Riches are apt to make men high-minded.

Again, Aristotle tells us in his Rhetorick, *That Riches makes Men haughty and insolent.* And a greater than he, having described the Prosperity of the Wicked, concludes, *This is the cause that they are so bolden with pride, and overwhelmed with cruelty,* Psal. lxxij. 6. And then he adds, *They speak of wicked blasphemy, they speak loftily, v. 8. and loftily indeed; for they set their mouth against the Heavens, and their tongue walketh through all the Earth, v. 9.* They speak well of all that is Evil, they speak well of the Covetous whom God abhorreth; and they speak ill of God, and all that is Good. *They are boasters, proud, and despisers of them that are good,* 2 Tim. iiij. 3. Nay, they are so Proud, that they despise and undervalue the best of Men at so great a rate, as to value the Lord of Life, and the

King of Glory at no more than Thisty pieces of Silver. Nay, the Pride of Rich men goes so far, that if *Iesurus* wax fat, he will not only forget the Lord that made him, but He will also treat him with the greatest Scorn and Contempt imaginable ; he will not so much as vouchsafe to look big upon Him, and to speak proudly of Him, but he will use Him in the vilest manner, he will lift up his heels against Him, he will kick at Him, and trample with his Feet upon the Lord that bought him. All which are the most Opprobrious Signs that Scorn and Contempt can be possibly expressed by : And yet all of them are nothing else but the usual Effects of earthly Riches. And therefore also Riches are apt to make men high-minded.

Again, Riches bear such a sway in the World, and men do set so much by them, that, neither Wisdom in Councel, nor Valour in the Field, nor Law in the Judgment Seat, nor Learning in the Schools, nor Eloquence at the Bar, nor yet Divinity it self is wholly exempte from their spreading Influence; for we have known Christ himself become the price of Money, and his Temple turn'd into a House of Merchandise, not to say worse. Nay, so universally do Riches obtain, that *Solomon* daret affirme even of one part of them, *That money alone answereth all things,*

thing, Eccles. x. 19. From whence I draw this Argument, That if Rich men are masters of such Riches as all the World does set much by, then, 'tis no great wonder if all the World does set much by those men that are masters of those Riches: And if all the World does set much by them, then 'tis very hard, 'tis very extream hard, if Rich men do not set as much, if not more, by themselves. And what is it to set much by a man's self, but to be Proud? And therefore also Riches are apt to make men high-minded. What is said of Knowledge, being equally applicable to all humane Advantages? They puff up, 1 Cor. viiiij. It is good to have knowledge, And here now, seeing Riches are so apt to make men high-minded, ought not all men to be extream cautious how they entertain them? For, if a man should drink a Cup of deadly Poison, and should immediately thereupon drop down dead in thy sight, wouldst thou have any great desire to pledge him in the same Liquor? Or, if a man should throw himself into a burning fiery Furnace, and should presently be eaten up by that devouring Element, wouldest thou be such a good Fellow as to throw thy self in after him to bear him Company? And yet 'tis as equal, if not a greater Folly, for any man to set his mind upon the getting of Riches, than to do

do usually prove thus fatal to all their Owners: For says Solomon, *This is a sore evil which I have seen under the Sun, riches kept to the owners hurt, Eccles. v. 13.* And don't thou be over confident, but that this may be thy Fate too. Don't thou be so Fool-hardy, as to adventure thy self upon that Rock, upon which so many before thee have suffered Shipwreck. Cast not thy self into that Gulph, in which so many have lost their Lives. And assure thy self, this is no unseasonable Caution. For, Riches have now the same bewitching Nature that they always had; and mens Nature now is as easily bewitched by them, as ever it was. And therefore, Riches being now as able to make the same Impressions upon men, and men being as ready to receive the same Impressions as ever they were. Riches, I say, being now as able to work the same Effects upon men, and men being as easily wrought upon; what then can any man think, but that Riches will make men as Proud now as ever they did? Especially, seeing the advantage on Nature's side is far more now than ever. For, the more the World grows, the worse it grows; its Years and its Corruption, its old Age and its Infirmities coming upon it with an equal pace, and making their advances both alike. And therefore, seeing Rich men are so apt to be Proud, and

and seeing that Pride is a Sin that God abhors above all others, and so renders men liable to the greatest Punishment. I can't content my self with the bare proof of that aptitude there is in Riches to make men Proud, but I must also second it with such Reasons as may dissuade them from such an insufferable Vanity. And,

First of all, He that is Proud of his Riches, is Proud of those that are lawfully, or those that are unlawfully gotten. If they are lawfully gotten, then he ows them only to God, whose *blessing it is that maketh rich*, Prov. x. 22. and the praise of Riches belongs not to him that's made, but to him that maketh Rich. And then, how can he value himself for those things that are not owing to himself? How can he value himself for those things that are not his own? This were just such another Folly, as if a Pen should assume to its self the Writer's Praise: Or, as if a Wall should fansie those beams that shine upon it to be of its own product. And if they are unlawfully gotten; then, I hope, he has far less reason to brag of them; for, this were nothing else but to brag of his Sin, and to be proud of Hell and Damnation.

2. A rich Man ought not to be Proud, because he that is proud of his Riches is proud of his own Disgrace. For all Riches consist either in Money, Land, Cattle, a great Retinue, or
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and

the like ; and he that is proud of his Revenue, is proud of That, and not of himself ; and so he prefers his Servant before himself, and so he is proud of his own Disgrace. For, what greater disgrace can there be, than to have a man's Servant preferr'd before him ? What greater disgrace can there be, than to have the Horse preferr'd before the Rider ; the Beast before the Man, and a clod of Earth before the Landlord ? And too, by such a Judgment as the Landlord does most, if not only esteem, his Own. And I hope, that if rich Men preferr their Beasts before themselves, they can't take it amiss if others also, out of a profound respect to their Judgments, entertain the same worthy Opinion of them, that they themselves do.

3. A rich Man ought not to be Proud, because he has less Reason to be Proud than the poorest Beggar has. For, God sees that a Beggar will make a shift to live honestly without Riches, and therefore he gives him none ; but he sees that a rich Man will scarce be honest, when he has Riches, and therefore he gives them him, that he may prevent his stealing or worse ; and then on whose side lies the Advantage ?

Again, He that is self-sufficient is the best, and he that wants fewest things comes next to self-sufficiency ; and therefore, the poor Man, that has

has no need of half those Trifles, that the rich Man can't be without, is more self-sufficient than he is, and therefore is liker God than he is; and then also, on whose side lies the advantage?

Again, 'Tis a nobler thing to suffer an Injury, than to do an Injury; and therefore the rich Man being the most proud, and a proud Man being the most Injurious, of the two, who then is the better Man of them? and then also, of whose side lies the advantage?

Again, The uncertainty of Riches is such, that he that is rich to day, may be poor to morrow, then, and will be less pitied by all men in his poverty, the prouder he was when he was rich: And therefore also, the rich Man has less reason to be proud than the poorest Beggar has. For the poorest Beggar has a possibility of becoming richer, without the possibility of becoming poorer, unless any one steal away his Poverty.

4. A rich Man ought not to be proud, because he has the greatest reason of all other Men to be humble. For, his Accompts are the greatest; for, to whom much is given of him much is requir'd. His Danger is the greatest; for, he is set upon the most slippery places. His Temptation is the greatest; for, he is most like to be Proud, which is the greatest of all Sins. His Care is the greatest; for, he pierceth himself through with

most

most Sorrows : And yet for all this, his Hopes and his Incomes are the least ; for, it seldom happens that the Riches of this World, and those of the next go together. The Happiness of *Dives* and *Lazarus* being scarce ever to be met with in the same place. For saith Christ, *Verily, I say unto you; that a rich man shall hardly enter into the Kingdom of Heaven. And again I say unto you, it is easier for a Camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven,* Matth. xix. 23, 24.

5. A rich Man ought not to be proud, because God will take it most ill from him of all others. For, there is nothing so common as to hear a rich Man say, that his Riches do come from the Blessing and Favour of Almighty God ; and 'tis usual for him to hug himself with the conceit of his Soul's Prosperity for his Temporal Success : and therefore certainly, he has more to thank God for, than others have. For, God is more kind to him, as he thinks at least, than he is to his poorer Neighbours. And therefore, God being most kind to the Rich man, and the proud Rich man being the most odious, and the most ungrateful to Almighty God, it is but reasonable that God should take it most ill from him of all others. And therefore 'tis, that when God raises a Man up to great Riches and Honour, and he

he does thereupon become proud, and looks big upon't; GOD is so far concern'd at it, that though he giveth to all Men liberally, and upbraideth not, yet he, cannot chuse but upbraid and reproach such a one openly to his face. *Have I done so and so to thee, and hast thou requited me thus for it? And instead of humbling thy self before me, hast lift up thy Heel against me, and hast preferr'd my Gifts before my self?* Which, to any Man of common Sense and Ingenuity, is worse than a Mortal Stab, worse than Death.

6. A rich Man ought not to be proud; because, that's the way to have his Riches taken from him; which, to a Worldling, One would think, might be a sufficient Argument against Pride, when all others fail'd. For; he that is proud, takes much upon him, and thinks well of himself, and expects a great deal of Honour shou'd be shewn him: And whoever honours himself, does rob God, to whom all Honour and Glory does of Right belong: And he that robs God, may be sure to be robbed by God: For, as God becomes froward towards them that are foward; and as he lightly sets by those that regard him not, so likewise, the coming of God upon the Robber of his Honour, will be that of a Thief, both for its suddenness and its violence. And when God takes all away, What can be left?

7. A Rich Man ought not to be proud; be-
cause,

cause, he that is proud of his Riches, makes his Gold his God, and adores an Idol. And an Idol we all know is nothing in the World ; and what an admirable Fool is he, that's proud ev'n of nothing ? And what an excellent Bargain does that Man make, that parts with Omnipotence, for that which is nothing ? and exchanges God for that which is not ? yea, and much worse too, exchanges him for the Devil, who was the first Author of Pride ? and this is such an Affront, and God takes it so heinously, and resents it so terribly, that the Angels who were first guilty of it , were thrust out of Heaven, and were not so much as suffer'd to abide in any part of all God's Creation, but were tumbled down into Hell ; which (as well as Death, and Sin that are the causes of it) is a Place that God never made. And 'tis remarkable, that as a Proud Rich Man does change the Glory of the Incorruplicle God, into this or that Piece of Gold : So likewise, God fits him with a Punishment accordingly, as is plain from Nebuchadnezzar's Case, who, for his Pride, from a Man became a Beast. And 'tis as remarkable, That when God does punish a proud Man, he scorns to let him have so Honourable a Death as that of the Sword ; and therefore he sends either Frogs, or Lice, or some such contemptible Creatures to pull down his Pride, and to level him with his Native Earth, and his Primitive Dust and Ashes. And 'tis well nigh as remarkable, that

that as David says, *A Proud Man should not carry in his sight*; so likewise, God is resolv'd to shew the same Indignation against him, by thrusting him, if possible, out of his Sight too, into utter Darkness.

Lastly, A Rich Man ought not to be proud; because, he that is proud, neither now is, nor can scarce ever be a true Christian. For, that no proud Man is now a true Christian is plain; for, he that is proud, thinks he has something to be proud of; and he that thinks so, can never think himself an unprofitable Servant. He that is proud, thinks himself well; and he that thinks so, can never go to the Physician, which none but the Sick have need of. *He that is proud, careth not for God, neither is God in all his Thoughts*, Psal. 10. 4. And he that careth not for God, is not likely to cast all his Care upon him, and to part with his Profit and his Pleasure, and his Pride, and his Life, and his All for God's Sake. *He that is proud in heart, is an Abomination to the Lord*. Prov. xvi. 5. *And God resisteth the proud*, Jam. iv. 6. *And scorneth the scorners*, Prov. iii. 34. And those who are an abomination to God, and whom God resisteth, and scorneth, are none of those dear Children of his, whom he loves as the Apple of his Eye, and as the Signet upon his right hand. And besides all this, he that is proud, is the Child of that Father, whose Works he doth, the Devil; and he

follows him in that which was his first & his greatest Sin, his Pride : and he that is guilty of as great a Sin, as the Devil himself can possibly be guilty of, can come into God's house no other way than the Devil does, in disguise. And how such a one can be a true Christian, or how he has any more Right to God's Church, than the Devil had to Heaven, when he was thrust out thence for his Pride, I dare adventure to let the proud Man himself be Judge of. From whence 'tis plain, that no proud Man is now a true Christian : and that he can scarce ever be a true Christian, is as plain from hence : For, he that is proud can scarce ever be reform'd, but is in a manner past all Cure. For, the Methods of reclaiming a Sinner, being only, either the Goodness, or the Severity of God : and the Goodness of God being only a Means to make him worse, by making him esteem that as a just Tribute that's due to his Merits : and the Severity of God being only a Means to make him worse too, by making him esteem God unjust for punishing him that ought to be rewarded : It follows, that a proud Man is in a manner past all Cure, and therefore, can scarce ever be reform'd ; and therefore, as now he is not, so neither can he scarce ever be a true Christian : And what the Consequence of that is, I hope he needs not to be told. And if all these Reasons be not enough to make those that are Rich in this World, to leave off their

their Pride, they deserve to perish in their belov'd Delusion, and to become Martyrs to their Folly : and 'twere great pity indeed, but that they that do thus sacrifice to their own Drags, should become Victims to the Gold they adore.

And thus you see, that Riches are apt to make Men proud ; and the Reasons why, Rich men ought not to be so. Which, one would think, were enough if possible, to reclaim them from their Pride. But alas ! it's nothing near it. For, Rich men are so far lost among their Riches, that they do know neither GOD nor Themselves. And as a Rich Man's Pride does not suffer him to own himself to be but Man, so it does not suffer him to own himself to be a proud man : for, Pride is so odious and detestable a thing, that the proud man himself, will, like *Haman*, sooner be hang'd, than endure but the very shadow of it in an Humble *Mordecai*. And therefore, as a man can't kill his Enemy, unless he knows him ; and as a man can't cure his Disease, unless he knows it ; so neither can a Proud man be ever weaned from his Pride, till he do first know, and own himself, to be such. And therefore, seeing a proud man is thus wilfully Ignorant of himself ; and seeing it is impossible for him to be ever otherwise, till he be first brought to know himself, and to have a clear prospect into the wretched Pride of his haughty Heart ; therefore I shall present him with his own Picture, where he

he may easily see himself, though not drawn to the Life indeed, (for that is as impossible as to represent his Dreams) yet however, set forth in such lively Colours, that he may easily see himself, as through a Glafs, as darkly. Nor indeed, if it were possible, is it necessary to draw him to the life; the very least sight of such an odious Spectre being enough to make him for ever loath himself so far, as never to appear in publick, but in a Mask, always Transform'd.

And here now I take for granted, That the Proud man's Picture is the Reverse of an Humble man's. And an Humble man's Picture I take to be the same with that *Eidyllium* or Representation that *David* has left us of himself, in the 131. *Psal.* where he says, *Lord, I am not high-minded. I have no proud looks. I do not exercise my self in great matters that are too high for me. But I refrain my soul and keep it low, like as a Child that is weaned from his Mother; yea, my soul is even as a weaned Child.* And this is such an exact Picture of an Humble man, that it is the best that God cou'd draw him, and has the approbation of Omnicience, that 'tis exceeding Good. And therefore, when the Disciples Ambition prompted them to ask Christ who shou'd be greatest among them, he that was the Brightness of God's Glory, and the express Image of his Person, and so knew very well what it was to draw a thing in it's proper colours, check'd their Pride by presenting them with a Picture of *Humility* drawn to the life, a little Child: whom, whoever does not imitate, he

can

can never enter that Heav'n, where Humility does reign in such a high degree, that the four and twenty Elders are content to prostrate themselves, and to throw down their Crowns of Righteousnes at the feet of the Lamb, the Child, Christ jesus. And lo ! here's for you the Picture of Humility, drawn by the same Hand that made the World. And do you but take it and view it in another Light; and 'twill exactly represent the proud man. For,

First of all, A proud Man is high-minded, and that he discovers by the pride of his looks, the haughtiness of his words, and the little care he takes what becomes of all others, so he himself may but lord it high enough, which is a certain sign he looks upon all his fellow Creatures as designed only for his Service and Devotion. He is High-minded to such a degree, that he scorns, and looks upon it as a great disparagement to him, to keep such mean Company, as God keeps : He reckons it below him to be seen with those men, whom God thinks worth his while to make frequent visits to, and to sup with, and to be a constant Resident in the Temples of their Bodies, and to leave heaven His dwelling place, for to come and dwell with them. He esteems it a disgrace to his Blood to match into such a Family as descends from Heaven, has God for it's Author, and is Spouse to Christ. He esteems it a disgrace to his Parts, to submit his Judgment to God's Wisdom, and to captivate his Understanding

standing to the foolishness of Preaching, and to a-
quiesce in the Verdict of Infallibility. And there-
fore, what God calls Evil, he calls Good ; what God
abhors, he speaks well of : He prefers the Rich be-
fore the Good ; he prefers the scaly chequer'd back
of a Serpent before a chaste and a virgin *Adam*, and
prefers the Earth, the Devil, and himself before God.
And this *High Mind* of his he discovers in the next
place by the pride of his Looks. A Man's Eye, tho'
there is no Trust to be given to his Fore-head, being
usually a good Interpreter of his Mind. He scarce
vouchsafes the best man above half an Eye, & that he
does with such a disdaining scornful cast of it, as if all
about him were scarce worthy of it, were but so ma-
ny Grasshoppers. And what's a wonder to me, he that
is so quick-sighted, as to discern Beauty in a crawling
Worm, and a nasty Swine ; yea, and even in utter
darkness too, can yet find none in that Face that
shines with the Light of God's Countenance, and has
God's Image far more visibly stampt upon it than
his own. Nay, he discovers so much *Pride* with his
Looks, that he scorns those Looks that God gave him,
and therefore strikes out all those lively Touches of
God's hand from his face, and supplies it with better
and fresher colours of his own making : He scorns to
be seen in God's Image, and therefore he makes
himself such a Visard as prevents all Blushes, and de-
fends him from all visible signs of Concern at Re-
proof. And from seeing the pride of his Looks, let's
hear

hear the haughtiness of his Words and Which, proceeding from the abundance of his heart, discover more of his high Mind : And truly a proud Man's Language does usually run in a very high and lofty stile. His Tongue is his own, and none is Lord over it. His Tongue is double, and that makes him take himself for somewhat more than one Man, at least; it makes him personate that Creature with the forked Tongue; which in the very infancy of the World, when it had yet scarce spoke one word, disdained to talk of ought else but an Equality with the most High. And truly, its Viperous brood has ever since retained the poison of Asps under its Lips; and its big swelling Words represent the largeness of the throat they come from, an open Sepulchre: they represent the abundance of that Heart, that's like the troubled Sea, swell'd to a prodigious greatness. Take but an instance or two of it, and you'll all be quickly masters of it, if you are yet to learn it. If a proud *Saul* have ought to say to *David*, he presently calls for the Son of *Jesse*, and scorns to call him by his own Name. And *Potiphar's* Wife says of *Joseph*, This Hebrew Servant; and the *Sodomites* of *Lot*, This one fellow that came in to sojourn; and Christ's own Countrymen say of him, Is not this the Carpenters Son?

as if none of all three had been so much as once
wrote the iNames, but, alast these are but
mean instances to what follow: and nothing in
comparison to what a Proud Pharaoh, or a Bla-
phemous Rabshakeh can belch forth upon occa-
sion. For I say it verily, *Who is the Lord that I*
should obey his voice to let Israel go; I know not
the Lord, neither will I let Israel go! And the
other says, *Hath any of the gods of the Nation de-*
livered his Land out of the hand of the King of
*Affyria? Where are the gods of Hamath and Ar-
pad? Where are the gods of Sepharvaim, Hena*
and Ivah? Have they delivered Samaria out of my
hand? Who are they among all the gods of the
Country, that have delivered their Country out of
mine hand, that the Lord should deliver Jerusalem
out of mine hand? And thus I have given you
a word or two of the proud Man's Language.

And from hence let's take one step more, and view him in the general Course of his Life, which will give us some farther discovery of his high Mind. And here we shall find, that he cares not what becomes of all others; he cares not what difficulties they grapple with, what Poverty they are reduced to, and what hard shifts they are forced to make, so he may have but his humor, and huff and hector it without control: which is a certain sign, that he is so proud,

proud, that he never thinks other Men to be
flesh of his flesh, or bone of his bone, as else,
he would be as tender of, and as respectful to
them, as he is to himself. And that's the
first part of the Proud Man's Character; he is
high-minded, and has a proud look.

Second's this, He does exercise himself in great
matters that are too high for him. And this
is done when a Man lives above his Ability,
Condition, or Calling; and is usually seen by
the excess of Diet, the excess of Building, the
keeping too great a Retinue, the coveting of
great Men's Company, and the excess of Apparel.
But alas! these are not the only instances where-
in a Proud Man does exercise himself in such
matters as are too high for him. No, 'twere
well if they'd keep themselves within this com-
pass. 'Twere well if they stretched not them-
selves much further beyond their Line, and be-
yond their measure. He's no Man now a-days
that cannot order State Affairs, a new model
Churches, control the Priest, despise Dominion,
speak evil of Dignities; and judge of what is,
and what is not; judge of those things that he
never knew, nor saw, nor heard, nor scarce
dream'd of. For, what so common as to have
an ordinary Man dilettiss such things as Eyes hath
not seen, nor Ear heard, nor have entered into

his heart to receiveth What so comon as to have the same Man discoufe of Mysterie, dive into Abyfes, and fathom the unsearchable depths of God's eternal Decrees; and pity the ignorance of all such as late not exactly of his Perswasion? What so comon as to haue most Men accuse God's Providence, quarrel at his unequal Distribution of things, deny Him the disposal of earthly Kingdoms, and force him to be an idle spectator of humane Affairs? And what's this but to snatch the Scepter out of his hands, to de-throne Omnipotence, to prefer their own Wisdom before God's, and to pretend to govern the World better than Omnicience? And if this be not to exercise ones self in great matters that are too high for him: If this be not the heighth of Pride, I am sure it is not to refrain his Soul and to keep it low, like a weaned Child. Which is the right broued iudicium domini vestri.

Third part of the Proud Man's Character: For, a Child does wholly resign himself to his Father's Care, casts all his Care upon him, and cares neither for Meat, nor for Drink, nor for Cloathing; cares for nothing but to please him. A Child does never call his Father's will into question, never disputes his Commands, never contradicts his pleasure, but comes and goes, and does all things as he would have him. A Child

Child knows no difference betwixt himself and his Servant, has nothing in his Looks but a pretty innocent smile ; and if any thing ails him, he creeps as fast as he can into his Mother's Bosom. And, how unlike a Proud Man is to a Child in these and all things else, but Understanding, needs no farther Proof. And thus I have endeavoured to shew the Proud Man to himself, as through a Glass, darkly ; and I do heartily pray to God, that now he has beheld himself in it, he does not play the Natural, go *bis way*, and presently forget what manner of man he is, Jam. i. 24. And now the Proud Man sees his Disease, what remains but that I prescribe him two or three short Rules how to Cure it. And,

First of all, Let him consider the Punishment that attends it ; for says Solomon, *Pride goeth before destruction, and an haughty spirit before a fall*, Prov. xvi. 8. And again, *Every one that is proud in heart is an abomination to the Lord : though hand join in hand, yet shall they not be unpunished*, Prov. xvi. 5. The Decree it seems is unalterable ; all the Wit, and Art, and Strength of the whole World cannot save him, *he shall not go unpunished*. For, if the Angels themselves could not escape Hell for their Pride, how then can Man expect to fare any better ?

Secondly,

Secondly, Let him often reflect upon the Question that wicked men put to themselves, *Wifdom v. 8, 9.* What hath pride profited us? or, what good hath Riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hastened by. For, verl. 14. The hope of the Ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoak that is dispersed here and there with a tempest; and passeth away as the remembrance of a guest that tarrieth but for a day.

Lastly, Let him consider from what he was at first taken, and into what he must at last be reduced, his Primitive Dust and Ashes; and then he will have no need to brag of his Extraction. Let him consider, that the best of men can claim nought else but Corruption for their Mother; and then again, let him see what cause he has to boast of his Blood and his Ancestors, and I know not what. Sure I am, he'll find no difference betwixt himself and the poorest Beggar that comes to his Door. But, he'll find his Skin to be as good as his own, though his Coat be worse: He'll find his Breath as sweet as his own, though his Fare be Courser: And he'll find his Sleep to be as sweet and as easie as his own, though his Bed be much harder. Both their

Makes

Makes are the same, and the same essential Ingredients conspire in both their Constitutions; and they differ in nothing from each other, but in some few little trifling Accidents of Time, Place, Colour, Stature, Fortune and the like, in which they differ as much from themselves in the several Periods of their Age. And though indeed there be some little difference betwixt the Rich and Poor in this World; and though God hath said unto some, *Ye are Gods*: yet he presently tells them in the next verse, *But, ye shall die like Men*, *Psal. lxxxij. 6, 7.* And then the difference will be seen, and felt, and smarted for, to the Proud Man's eternal Sorrow; when all his proud Looks, and his haughty Words shall be turn'd into howling, and wailing, and weeping, and gnashing of Teeth. Then the difference betwixt a *Dives* and a *Lazarus* shall be openly proclaim'd; when Devils shall drag the one into Hell, and Angels shall convey the other into *Abraham's Bosom*. And now Go to, thou Rich and Proud, be as high-minded as thou wilt; *But know thou, that for all these things God will certainly bring thee to judgment; and thou shalt feel a judgment worthy of God*, *Wisdom xij. 26.*

Consider seriously of what I have said, without all prejudice and partiality, and the Lord of his infinite Mercy grant, that both, you and I may

many other stately Places, as we have accordingly,
in our Lord Jesus Christ and Saincte / 127
Blessing, and Honour, and Thanksgiving, and
Praise, more than we can utter; more than we can
value, to whom also, O most adorable Trinity, Father,
Son and Holy Ghost, by all Angels, all Men, all
Creatures, and by us the Vilest of all thy Creatures,
Amen and Amen.

be it knowne that this booke
was written by me : beth 17. anno 1609. Lut. m. i.
written by me : the year of our Lord 1609. beth 17.
written by me : the year of our Lord 1609. beth 17.
FINIS.

ERRAT.

Page 6. l. 16. read bring my / p. 9. l. 9. either in before the following
words i. p. 16. l. 6. r. come & p. 23. l. 13. t. come up to
delays. / 17. l. 10. t. come & v. 18. l. 10. t. come up to
to tuo P. 17. l. 10. t. v. 18. l. 10. t. come up to
tuo P. 17. l. 10. t. v. 18. l. 10. t. come up to